

THE PACIFIC



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NOT FAR AWAY.

No distant Lord have I,
Loving afar to be;
Made flesh for me, He cannot rest
Until He rests in me.

Brother in joy and pain,
Bone of my bone was He,
Now—intimacy closer still,
He dwells Himself in me.

I need not journey far
This dearest Friend to see,
Companionship is always mine,
He makes His home with me.

—Maltbie D. Babcock.

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, September 18, 1902

Compulsory Arbitration.

Compulsory arbitration in New Zealand seems to meet with more favor among employers than among workmen. But there is some uneasiness and dissatisfaction among both classes. An Englishman who has been investigating the situation writes, in the Nineteenth Century, that after making due allowance for all this uneasiness and dissatisfaction, he is distinctly in favor of such arbitration as against the alternative of strikes and lockouts, and that this would be the preference of the vast majority of the workers in New Zealand who have had experience in the working of the act providing for it in that country. He states, however, that he would very much prefer to see matters settled by conciliation. The New Zealand law provides for boards of conciliation and an arbitration court. The former consists of five persons, two being elected by the workers' unions, two by employers, and one by these four thus selected. The arbitration court consists of three persons appointed by the governor, one a supreme court judge, the other two representatives respectively of the workers and the employers, the names being suggested to the governor by these parties. Conciliation, it is said, is being neglected, and cases are now going more frequently direct to the arbitration court. In considering the operation of the arbitration act, having in view the desirability of applying similar methods elsewhere, the writer says that it is necessary to keep in mind the fact that during the time that the act has been in operation New Zealand has had, for various reasons, a season of industrial prosperity during which advances in wages and improvement in working conditions would have occurred although there had been no such law in existence. It is remarked further that the number of persons engaged in industrial pursuits is small when compared with the number in England and the multifarious overlappings of sectional interests not nearly so pronounced as in the home land, and that these conditions must be considered whenever the desirability of such a law is being canvassed.

Notwithstanding the fact that compulsory arbitration has worked fairly well in New Zealand, there are no evidences that the world is ready just yet to rush to its adoption. The recent vote against it at a congress of

trades unions in London—three to one—shows no great inclination toward it in England. Naturally, the query arises whether this heavy vote against it was due to a disposition on the part of the unions to avoid putting themselves where they would under all circumstances have to abide by a decision. Under the law as it is in New Zealand it is impossible to escape without penalty from the finding of the arbitration court. Even if a union should have its registration under the act cancelled, and should disband, the law would follow each member and lay upon him heavy penalty.

Inasmuch as there is in our own country a disposition on the part of trades unions to keep their organizations in such form that they are not legally responsible as corporations are, it is not probable that there will be here any great and rapid turning toward compulsory arbitration as a solution of labor difficulties. The anthracite coal strike has brought it somewhat into consideration, but a vote would in all probability show a strong sentiment against it, as was shown by the recent vote in London. The strike and the boycott will be regarded for some time yet as more effective weapons than compulsory arbitration. We are not saying that this is as it should be, but that we so read the signs of the times.

Something Astounding.

The pastor of the Christian church at Pullman, Washington, shouts hallelujah over a church letter which was handed him recently. We quote the words as they appeared in a communication from him in The Pacific Christian last week:

"In August we received a good sister into our fellowship who had been dismissed by letter from the church of Christ at Larkins school house, Nemoha county, Neb., September 24, 1876. She had been living on Snake river, Washington, for many years, but had never allowed the old serpent to beguile her into sectarianism. Her letter was battle-scarred, tattered and torn, showing visible marks of many a hard-fought battle with the enemy. The pale and sallow complexion showed, too, that it had long been a prisoner in trunks and pockets and hiding-places. For more than a quarter of a century this letter and its possessor had not bowed the knee to Baal. Hidden away among the dens and caves and ole-

anders of Snake river, they had been true to Israel's God. Now let the pessimistic old Elijahs get up from under the juniper trees and take refreshment, for Home Missions pay. There are seven thousand of these noble sons and daughters of the most High God hidden away in the dens and covers of Washington, Oregon and California who have never bowed the knee to Baal. Home Missions, with its captain, Big Lion Smith, and his immortal three hundred, is after them and proposes to give them no rest until they 'see the light and feel the sun.' "

Evidently, this rejoicing is not merely because a church letter was unearthed and presented to a church, as all earnest followers of the Master desire all church letters to be; but it is in large part because the woman had not allowed "the old serpent to beguile her into sectarianism," had not "bowed the knee to Baal." All this means, of course, that if she had presented the letter to a Presbyterian or a Congregational or a Lutheran or an Episcopalian church, or to any church except to the one called "The Christian," she would have been bowing the knee to Baal, would have been untrue to Israel's God, would have been allowing the old serpent to beguile her. We must confess that we were astounded when we read this utterance, and we cannot but believe that it must have escaped the scrutiny of the editor of our contemporary, whom we have always esteemed. Surely, that cannot be in harmony with the spirit of the age, nor with the spirit of true Christianity. Does it represent the spirit of the members of the Christian church—the church of the Disciples of Christ? We hope not. We have no criticism to make of the church named. It has done and is doing a good work. Its polity is Congregational and the churches are just as much a denomination or sect as the Congregational or Baptist churches are. And it is not possible to show that they have in any manner anything that is to be preferred to what Presbyterians or Methodists have. And most certainly they have one doctrine—and one which stamps them plainly as sectarian—which will in the opinion of very many people keep them separate from other churches. We refer of course to the tenet that immersion only is baptism. In Congregational, in Methodist and in many other churches, the mode of baptism is left to the individual choice. Not so in the Christian. Webster defines a sect as "a body of persons who have separated from others in virtue of some special doctrine." This would seem to include our brethren of the Christian church, notwithstanding that the churches are independent. But it is of no vital importance whether they constitute a sect or not. That is not worth the arguing. But it is astounding to a high degree that any one should presume to declare that a member of one of those churches who should present a letter to a church regarded by them as sectarian would be untrue to Israel's God.

A Question of the Immediate Future.

We have read with great interest an article by Prof. Orr of Scotland in the September number of the *Contemporary Review* on Principal Fairbairn's new book, "The Philosophy of the Christian Religion." We quote here the concluding paragraph:

"The crucial question, probably, on which a final judgment on Dr. Fairbairn's book will depend is the correctness of his interpretation of Christianity as bound up essentially with the divine transcendence of the personality of Christ. Is the Incarnation truly a fact? Is Jesus Christ truly a divine person—the Eternal Son of God—manifest in the flesh? We have ourselves no

quarrel with Dr. Fairbairn on this head; we think with him, that the gospels, the apostolic faith, and the history of mankind admit of no lower interpretation. Though, if this be admitted, all the old problems come back again, on which Dr. Fairbairn has hardly touched. His faith is that of the historic church; but he must be well aware that in circles of culture and enlightenment—in philosophy, in literature, among scholars, critics, students of religions, liberal theologians—the currents are strongly against him. Many will accept almost to the letter his delineation of Christianity in the concluding sections of his work, who will deny that the miraculous interpretation of the person of Christ—the Incarnation proper—is essential to it. Mr. T. H. Green, e. g., were he living, or the Master of Balliol, would not assent to his view of the essence of Christianity; as little would it find favor with writers like the late A. Sabatier, or with Prof. Harnack and his enthusiastic following in and out of the church. The pre-eminent value of Principal Fairbairn's book, in fact, is, in our opinion, just this, that it brings us face to face with the ultimate alternative as to what the true essence of Christianity is. On the one hand, a Universal Father-God, whose presence fills the world and all human spirits; Jesus, the soul of the race, in whom the consciousness of the Father, and the corresponding spirit of filial love, first came to a full realization; the spirit of divine sonship learned from Jesus as the essence of religion and salvation—here, in sum, is the Christianity of the "modern" spirit. All else is dressing, disguise, *Aberglaube*, religious symbolism, inheritance of effete dogmatisms. Will this suffice for Christianity? Or is the Apostolic confession still to be held fast, that Christ is *Lord*, the Incarnate, the Living, the Exalted, the Redeemer and Savior, the Head of all things for his church and for the world? It is this question the church of the immediate future will have to face, and meet with a very distinct answer, 'Yes' or 'No.' The service of Principal Fairbairn's book is that it is a contribution on so grand a scale to the answer which we take to be the right one."

We believe with Professor Orr that this is the question which the church must face, and with him we rejoice that Principal Fairbairn has given the answer which he has given—that there was an actual entrance of the Eternal Son of God into humanity and time; that "the Person of Christ is a stupendous miracle, in the proper sense the sole "miracle of time"; and that "it is not Jesus of Nazareth who has so powerfully entered into history; it is the deified Christ, who has been believed, loved and obeyed as the Savior of the world."

The General Association.

Arrangements have been made for a "Bible Study" for a half-hour each morning at the meeting of the State Association in Petaluma, October 7th to 10th. This will be by Professor W. F. Bade of Pacific Theological Seminary. The first will be "Jesus on the Mountain"; the second, "Jesus on the Highway"; the third, "Jesus in the City." The annual sermon will be by the Rev. Dr. Geo. C. Adams. The general theme for the Association will be "The Puritan Church's Part in the Religious Development of the United States." Rev. S. R. Yarrow will treat the question in general as to the East, and Rev. O. W. Lucas as to the West. "What the Puritan Churches are Doing for the Current Religious Life of the Nation" will be considered in three divisions: "In the Care of the Children," by Mr. I. N. Halliday, Superintendent of the Sunday-school of the First church of Oakland; "In the Application of Religion to Society," by Rev. B.

F. Sargent; "In Scriptural Interpretation," by Rev. E. D. Hale. An address on "The Educational Function of the Puritan Churches" will be given by Prof. Thomas Bacon of the University of California. "The Work of the Ministry" will be considered under three divisions: "The Student," by Rev. Miles B. Fisher; "The Preacher," by Rev. L. P. Hitchcock; "The Pastor," by Rev. W. C. Pond.

An open parliament on the subject, "How Can Our Churches Be More Helpful to Each Other?" will be led by Rev. W. H. Cross. The California Home Missionary Society will have Wednesday evening, except the first twenty minutes after the devotional services, which have been assigned to "The Pacific." This prominent place on the program for "The Pacific" is due to the thoughtfulness of Rev. S. C. Patterson, the pastor of the church at Petaluma. He is to be congratulated on his thoughtfulness and good judgment. "The Pacific" is at the foundation of successful Congregationalism in California, and it should always be accorded the very best hearing.

Hours, or parts of hours, have been assigned to the American Board, the Woman's Board of the Pacific, the Woman's Home Missionary Union, the Sunday-school and Publishing Society, the Church Building Society, and the Pacific Theological Seminary.

The narrative of the churches will be read by Prof. Nash, and a fellowship meeting will be led by the Rev. J. R. Knodell. Rev. W. Scudder will present a book review.

The program is an excellent one. It ought to prove attractive and result in drawing a large attendance.

The attendance of the Rev. Dr. Bradford, Moderator of the National Council, is expected.

The Oregon Association.

Our brethren in Oregon have arranged a fine program for their State Association, which is to be held in Salem, October 21st to 23d.

The subject of "Loyalty to the Local Church" is to be considered, as "To the Sabbath-school," by Mrs. Walter Hoge; as "To the Endeavor Society," by Miss Grace Mold; "In Bearing Financial Burdens," by B. S. Huntington; "Our Debt to the Community," by Rev. H. A. Risser; "Club and Fraternity Life: Their Effects on the Individual and the Church," by Rev. D. V. Poling. "Loyalty to the Denomination" will be presented by the Rev. J. J. Staub, under the subject, "What is Denominational Loyalty?"

"Our Benevolent Societies" will have consideration as follows: "Their Claims upon Our Substance," by Rev. D. B. Gray; "Their Literature," by Rev. S. A. Arnold; "The Sunday-school and Publishing Society," by Rev. H. N. Smith; "The Church Building Society," by Rev. F. V. Jones.

Under "Loyalty to the State" Prof. J. R. Robertson will speak on "The Value and Danger of Trusts"; F. McKercher on "Some Present Day Labor Troubles and Their Solution"; S. C. Pier on "How to Deal with the Liquor Question"; Mr. J. R. Robertson on "Loyalty to Our New Possessions."

Under "Loyalty to Our Great Commission," Miss Farnham will speak on "Our Debt to the World"; Rev. E. S. Bollinger on "Where is All the World?"; Mrs. F. Eggert will bring some echoes from the meeting of the National Home Missionary Society, and there will be a general consideration of the work of home missions.

Judge S. A. Lowell will speak on "Loyalty to the Laws of Our Country"; Rev. R. M. Jones on "Loyalty to the Marriage Vow"; Rev. F. D. Healey on "Loyalty

to Frontier Work"; and Rec. MacH. Wallace on "Congregational Esprit de Corps." Mrs. W. H. Boyd will tell why Congregationalists should be loyal to their own college. Dean W. N. Ferrin will speak of some of the essentials of education, and Rev. P. S. Knight, the Nestor of Oregon Congregationalism, will talk about loyalty to our ideals.

All this leads up to "Loyalty to God," which will be considered as follows: "To His Word," by Rev. G. W. Nelson; "To His Spirit," by Rev. J. M. Barber; "To His Son," by Rev. E. Curran. This will be followed by "Loyalty to Personal Convictions," by the Rev. Jonathan Edwards.

The last evening there will an address by Rev. E. L. House, the new pastor of the First church of Portland; and the Rev. E. L. Smith of Seattle will speak on "Loyalty to Congregational Interests on the Pacific Coast."

Our Oregon correspondent remarks this week that there is one serious omission in this program. Let our readers turn to his letter and ascertain what the omission is. But it is not too late to have this considered by the Rev. E. L. Smith of Seattle, under the general subject, "Loyalty to Congregational Interests on the Pacific Coast." Of course, it ought to have consideration. We can say a hearty "amen" to all that our Oregon correspondent says in this connection.

Sparks From the Anvil.

BY DR. JOHNS D. PARKER.

There is a maxim that we should talk about, something worth while, something worthy of the thought of rational beings. Still "sweet nothings" are often the staple of conversation. The horizon of conversation often falls below the sun or the moon or the stars. A gentleman of culture took his meals at a popular boarding-house, and sometimes he would try hard to introduce more intellectual topics of conversation, but his efforts were fruitless. Jack, the house-dog, monopolized the conversation. Jack had a bad habit of barking at night and the curiosity of the boarders was excited. It seemed to be a momentous question, to find out why Jack barked—whether he was baying at the moon or perhaps rats disturbed his slumbers. Some said it portended death, but others suggested that perhaps a burglar was around. Some wondered if he barked in the yard or in the barn. Some thought that he stood on his hind legs to bark. Some more philosophical boarders wondered if nocturnal barking is due to hereditary habit—perhaps Jack's ancestors barked. While these momentous questions were discussed morning after morning the cultured gentleman mused and sipped his coffee. Another gentleman was interested in archaeology, and one morning spoke at the table of the Prehistoric Ages. He said he did not wonder that scientists gave a great antiquity to man when they studied the Copper Age, the Iron Age, the Bronze Age and the Stone Age. Botanists hold that the forest under the influence of climate changes very slowly. Still, in Denmark, we have evidences that three forests have succeeded each other. Now we have in that country beech forests, but in the Bronze Age the forest was composed of oaks, and before that the forest was composed of pines. During all these changes ran the Prehistoric Ages, with abundant evidences of the existence of man. Unfortunately for this train of scientific thought, one of the women at the table had set a hen on twelve eggs, and only one speckled chicken had been hatched. This lone speckled chicken beat the Prehistoric Ages into smithereens. So

the scientific gentleman withdrew, and promised to return when they had pot-pie, and he could talk of the speckled chicken, in which he had a deep interest.

* * *

There are many foregleams of immortality. This life would be broken, unfinished and unsatisfactory. There has been a deep yearning in men and nations for the life hereafter. In this world men are infantile; they are in their cradles, and have just opened their eyes. Michael Angelo divided his ninety years into three periods, giving one period to architecture, one to painting and one to sculpture. It is said that Coleridge left the outlines of several hundred volumes incomplete. When Coleridge unfolded his scheme of universal culture to Leigh Hunt, the poet said sadly, "That means a thousand years in college." When Southey came near the unseen world and said good-bye to his friends, he asked to be carried into his library, and then he bade farewell to his dear old books one by one. Socrates drank the fatal hemlock, and then walked up and down the room, and lay down without fear and died like a philosopher. An eloquent preacher has said that Jesus Christ died like a God. When the shadows fall over us, it does the soul good to read the last loving words of Jesus to his disciples, as contained in the gospel of the disciple that leaned on his breast. An aged Christian, who was about to fall asleep, said, "If God be for us, who can be against us?"

Problems in Evolution.

[By G. Macloskie, Professor of Biology, Princeton University, in the Presbyterian.]

The discovery that the success of Evolution as a theory does not hurt people's religious faith has cooled the zeal with which it was at one time welcomed or resisted. And now the theory must bear criticism and must "struggle for existence" on its own merits. It has helped religion as against polytheism by illustrating the unity of nature, and has enabled us to solve many troublesome problems; and has started other problems for exercising our wits. Our readers may be willing to consider some of these which have a practical religious significance.

1. Religious Problems.

The doctrine that man originated by evolution is mainly a deduction from the general theory of development among animals and plants, which deduction was reinforced by anatomical and physiological comparisons. The unsolved problems here are, Why are the "missing links" still missing? and whence come man's peculiar characters?

Many efforts have been made to discover intermediate forms; and the claims have been made for the Neanderthal skull, and for Dubois' Pithecanthropus, and for hypothetical forms not yet found, as one or all filling the gap. The forms actually discovered appear to be unmistakably human; and it is now well known that the oldest traces of human works and customs do not exhibit extra-savage stages, but show among our ancestors some taste and skill on a par with modern humanity.

If man was evolved—and we know of nothing to prove such hypothesis either unscientific or irreligious—his evolution must have been of an extraordinary kind, specially expedited so as to leave no tracks behind, and with new endowments of unique grade. Such cases are not entirely without parallel in other regions of animality. Instances are cited which show the sudden development of a significant variation, in what

proved to be one of the progenitors of a new race; supposed to have become hereditary through sexual prepotency, and being saved from panmixia by seclusion (as in an island or in some equivalent of a "paradise"), and also by becoming sexually infertile with regard to outsiders.

This representation (not being verified) is only an illustration, not a theory of the origin of man. Yet, even as an illustration it may aid us if we consider whereto it would lead. In all probability it would show us a single ancestral pair for all humanity. It is true that some anthropologists still prefer the polygenous view of assigning two or three pairs of ancestors for mankind; but we suppose that generally they would now acknowledge the possibility of deriving all human beings from a single pair; and this monogenous view is now in greatest favor.

The only question thus left would be whether the "first parents" are to be regarded as historic or as pre-historic. The question of time may be regarded as eliminated since the decision of the late Dr Wm. Henry Green that the Old Testament does not furnish the basis of a Biblical chronology. We do not know that Dr. Green's conclusion is sound; but we do know that, in face of it no man is justified in reviving Ussher's system for the purpose of setting the Bible and science against each other.

As to the origin of man's peculiarities we are helped by the discussions of the late President McCosh on "The Development Hypothesis." Whilst favoring Evolution he shows that it has its defects as well as its merits; he discusses what it cannot do as well as what it can do; shows that we can never get out of organisms more than was put into them, that evolution could never educe a world out of nothing, or a living thing out of non-living matter, or intelligence, or a moral nature and a soul, unless by special divine interference. Many are willing to combat these positions, but they have never been successfully attacked.

The English Evolutionists assume the presence of life and the occurrence of variations without attempting to explain their origin, and confine their enquiries to survivals. In other countries, and especially in America, the problem of origins has been recognized; thus we have had a book on "The Origin of the Fittest" by an able writer who seemed to draw on his spiritualistic idiosyncrasy for explanation of variations and of vegetable and animal organisms responding to strains and impacts, as if self-adjusting. In this way an iron-bar equally with a monkey's foot might improve itself into an advanced *suus haeres*, or exalted successor of itself. This system, sometimes known as "Neo-Lamarckism," is good as emphasizing the necessity of explaining the origin of new variations, but it exhibits nothing in the way of experiment that can initiate significant variations or originate new species. If any such experiments were forthcoming we should readily accept them for their worth; though we may be assured that they cannot by purely naturalistic means explain the origin of the body and soul of man.

In the Bible Student for July, 1901, the most conservative of our theologians gives (over the initials B. B. W.), what is in large measure an endorsement of the views of McCosh. He insists that "God's Providential activity—evolution, if you choose to call it such—does not comprise in itself the totality of God's activities," and he claims that "purely creative force, of supernatural order, may have occurred in the origination of self-conscious, immortal beings." With this proviso

he holds that "the Christian man has, as such, no quarrel with evolution when confined to its own sphere."

In another paper we shall see that Philosophy has much to say on this matter; and in the same line with the last quotation.

* * * * *

3. Scientific Issues.

Some recent articles on this subject do not concern Evolution as a dogma, so much as the use to be made of it. The writers urge its recognition in the revised Confession of Faith, in the hope that it may some how displace certain other doctrines.

We are personally favorable to Confessional revision, and to the exclusion from the Confession of any statement that may be found inconsistent with accepted science; we would even favor a periodical preparation of a new Confession as an exercise in Bible-study and for dragging the churches out of theological ruts. But we are not in favor of elevating scientific or philosophical tenets to the ranks of religious doctrines. Still more, in the present case the pleaders for evolution appear to us to have entirely misapprehended its status and its tendency.

As to its tendency relative to religious doctrines, we have already shown that it has nothing to say against the glorious fact of our miraculous creation by God, and in righteousness; though it may illustrate the "dust of the earth" adjunct, as of the evolution kind. Nor would it contra-indicate, but rather confirm, the historical record of our having two first parents. It might indeed assign them an earlier date than Ussher supposed, but Green's revision of Ussher meets this obstacle. We think that the scientific evidence still favors their West-Asian habitat, which is apparently taught in the Old Testament.

On the only remaining issues Evolution is very orthodox. The principle of heredity, which is its polestar, is the whole of the covenant of works, so far as this is cognizable from the side of science, that is, its physical and psychical aspect. The other side of the covenant, its federal aspect, is part of the representative social system, which has always dominated in human history, and though its investigation pertains to philosophy, we can say that Evolution in no way complicates the issue, whilst strengthening the evidence. The historical doctrine of the fall is in touch with our knowledge that men are actually bad, and with the growing importance assigned by biologists to retrograde development; in man's case we may apply the maxim, *optimi corruptio pessima*. Though the subject is dark, the Old Book that suggests when and how the degeneration first showed itself is certainly not increasing the darkness; and the theory of Evolution could neither teach us that man was created wicked, nor that he continued sinless.

Another misapprehension of our brethren is their estimate of the attitude of Biological teachers towards the question. Some years ago the American Society of Naturalists indicated their opinion on a suggestion very much like the plea for revision. When we were discussing science-teaching in schools, the lamented Professor Cope tentatively proposed that we should recommend as a part of such teaching the view that we are descended from lower animals. The reply was given, after referring to the admitted fact of the theory being still unproven, that to forestall the regular method would injure science. This was received with general applause. Cope himself acquiescing. Biologists are satisfied that if once it is scientifically established, it will be accepted;

they may think that some kind of evolution of man has probably occurred; but they know that opinions and probabilities are not science.

In regard to the present status of the theory of human evolution, we have only to say that the prevailing view is that man cannot have come from the apes, nor from the lemurs, and that beyond this, the case is perplexing. The New York Tribune, on a late occasion, honorably withdrew from a position which it had inadvertently taken on the subject; but added (apparently under expert advice) that Haeckel thinks that Dubois' *Pithecanthropus erectus* is a missing link between man and ape. It is from no antipathy to Haeckel that we warn readers to doubt his views unless when they are verified. He once supported our descent from lemurs by ascribing to them without investigating the sort of placenta that is characteristic of Primates (mankind and monkeys); and we understand that when the error was exposed he represented it as of small account. He is a pronounced monogenist, except for mankind, where he is determined not to recognize a single ancestral pair; yet man's extreme specialization and unity point to this. Passing the West-Asian traditions and evidence of our primeval home, he invents for us a land out in the Indian Ocean, as if he wished to duplicate the fable of Atlantis. His "ape-like men" and "man-like apes" are as fabulous and as impossible as Hippocentaurs. By present scientific opinion no "missing links" between apes and men have ever existed. Dubois' fossil has indeed a skull that is unusually small, though we understand it is not below the possible limits of a human skull; its limbs, on the other hand, are unmistakably human; thus it is a real man, and not a "missing link."

We are able on this question to appeal to better authorities than Haeckel or Dubois. The general issue is well discussed by the great anthropologist Topinard. Quite lately (1897) Selenka reports that he finds close parallelism in embryology between man and the anthropoid apes; and following in the same line Wahlkoff, has, within the present year shown that early men had strong jaws and teeth, as if they used hard food, whilst our masticating organs are weaker in correlation with our softer food. He also thinks that our very distinctive chin is the result of extra-nutrition furnished through our muscles of speech. His general conclusion is that when the comparison of man and monkey is carried backwards to diluvial times they become closer, but he adds that we cannot trace this convergence so far as to say that they closely converge.

Such convergence does not give "missing links"; but Dubois' fossils easily takes its place in the scheme which explains the moderate convergence on the theory of both man and monkeys having come from a common stock.

The fatal objection against deriving the human species directly from monkeys is found in the structure of the hind-members. The human foot and the hind-hand of all the monkeys are both excessively specialized and fixed; but in opposite directions, one for strength and erectness, the other for flexibility, prehension and climbing. Hence, neither can be derived from the other, nor can there be any intermediate form, except such as may continue the unspecialized limb of an ancestor from which both may have descended. This representation corroborates the contention made long ago by the late Professor Mivart, that there is no group of monkeys from which man can be derived, as in some respects he is closest to Old World monkeys, in some respects to New World monkeys, in many respects dif-

fering from both, so that the sum of his affinities constitutes a network rather than a ladder.

The simian pedigree of mankind having proved impossible, Professor Cope nominated (1891) for the vacancy a small animal whose skull was found fossil in the early Tertiary formations of Wyoming. (We may explain that small size is common to the supposed ancestors of our large animals, and most of them inhabited both hemispheres). This animal, which we may call Cope's Homunculus (omitting the praenomen), was found to belong to the tarsiids, now represented by small animals living in Borneo and Western Africa, and supposed in Cope's time to be a subgroup of lemurs, which were themselves supposed to be lower than but related to monkeys.

The subsequent discovery that lemurs have heterodox placentation, and consequently are not allied to monkeys or man, boded disaster to Cope's view; whereupon Hubrecht of Utrecht came to the rescue (at the Princeton Sesquicentennial, 1897), by proving that the tarsiids are not lemurs; they have the higher kind of placenta which characterizes monkeys and mankind; and therefore Cope's Homunculus, being a tarsiid, may well have been in the ancestral line of the monkeys and ourselves. As modern tarsiids have ankles with long tarsal-bones, specialized in a style of their own, and as we know not the ankle-bones nor any other bones except the skull and teeth of the fossil Homunculus, further searching is requisite before we can pass on its claims.

The issue between a literalistic and a liberal rendering of the Scriptures bearing on these matters is troublesome. Some people stand for literalism, because they think that it shows stronger faith and is more respectful to the Word; others favor it for the opposite reason, that they may make the Bible ridiculous and may attack it, as, for example, Huxley in his New York lectures. Our Lord's method in dealing with texts which were thrown at him teaches that "the good and necessary inference," which we are to honor, is not merely the grammatical content squeezed out, but includes synthetic contributions of facts and principles. Large allowance is specially necessary where men are trying to penetrate the dark past or to forecast the unknown future. We must have regard for style and circumstances, for circuitous and ornate reports of events not well understood, in language ill adapted for remote themes, and including fragments of documents that may have been expurgated and amended. The wonder is that the result is free from the myths and monsters that abound in other records. Sober students set high value on writings of this character, but they know that discrimination must be applied in searching out and holding on to the historical part; and they are careful to distinguish the body of the testimony from the drapery in which it is robed.

The Southern Association.

The General Association of Southern California meets this year with the Ventura church on October 14th to 16th. A very full and suggestive program has been arranged and a joyful fellowship is anticipated. The railroads will give the usual one-third rate, providing fifty certificates are turned in. We request that delegates be particular to get their certificates when they purchase tickets. Forgetfulness on the part of a few may cause us to fall short of the fifty.

F. J. C.

Concerning Prayer-Meeting Sitzings.

W. N. BURR.

Dr. Adams of the First church, San Francisco, wrote letters during his recent vacation "to the prayer-meeting part" of his church. One Sunday morning attendants at the First church found one of these letters printed on the "calendar leaflet" that was handed them as they entered the door. It began in this way:

"Dear Friends: I thought I saw you all last evening, just as you usually sit at the meeting, and it occurred to me that there is some value in always being in the same seat. We hear a great deal about 'getting into ruts,' but if you all changed around every week I could not picture the prayer-meeting as I can now."

The next Wednesday night I dropped in to the prayer-meeting of the First church, Oakland. I was a bit bewildered at first, for I had been there the week before, and this seemed to be not the same room at all that it was the previous Wednesday night. I had not quite solved the cause of my bewilderment when Pastor Brown arose and said:

"You are of course aware, friends, that we are a little mixed tonight. Things are not just as they have been. The chairs have been rearranged, and some of you, perhaps, experience a sense of strangeness. I have had this change made for three reasons: First, it accommodates better that part of the Sunday-school that meets in this room. Then, I have noticed that many of you like to drop into the back seats, and this arrangement of the chairs makes it necessary for some to sit a little nearer the leader. But, chiefly, I have made the change because it seems best for us sometimes to be forced out of ruts. When the chairs are arranged the same way month after month, and year after year, you get into the habit of sitting every week in about the same place, and when the meeting is over you turn and greet the same persons night after night, and you are not extending your acquaintance as you ought. Now I want you to know some of the people who have been sitting on the other side of the room from you, and I think this arrangement of the chairs will mix you up so that for a time, at least, you will have new neighbors, and an opportunity to shake hands with somebody you have not been in the habit of greeting."

Here is a fine chance for a new generation of "Separatists" to separate. Let us have a squad of "Adam-sites" now whose peculiar punctilio shall be: "We do not believe in rearranging the chairs in the prayer-meeting room, because when that is done the pastor cannot picture the home prayer-meeting when he is away on his vacation, and that would be wholly out of harmony with our traditions. "Then let us have a new "body of near twenty thousand Brownists," rallying about an article of faith that shall declare for the frequent rearrangement of the chairs, that ruts may be avoided, and the extreme ends of the block of prayer-meeting people shuffled together that they may get acquainted with each other. Then let the two factions spend their time chiefly in contending for their convictions concerning the proper treatment of the chairs in the prayer-meeting room, to the neglect of the heart of the prayer-meeting idea!

I am inclined to think the heart of the matter will hold on its way, whether we turn the chairs about or let them stand in their old places. We may all "have our preferences." As for myself, my sympathies are rather with the Brownists. But the kingdom of God is not meat and drink, nor is it chairs, nor is it "criticism,"

high or low; but it is righteousness and peace and joy in the Holy Ghost. And the kingdom of God is here to conquer, in spite of our differences of opinion concerning the chairs, etc:

Corona, Calif., Sept. 13, 1902.

A United Testimonial.

Our churches of the Pacific Coast region have been recently favored with an extended campaign of home missionary addresses by Rev. and Mrs. L. P. Broad.

Mrs. Harriet Caswell Broad's varied experiences as student, teacher, missionary to the Indians, and for many years Secretary of the Woman's Department of the Home Missionary Society, with a personal acquaintance of many frontier fields, give her ample and unique material for discourse.

With a power of clear and graphic narration she causes principles, persons and incidents to live again before the deeply interested audience.

Her work is admirably supplemented by Rev. L. P. Broad, who speaks from the full experience of pastor, evangelist and home missionary Superintendent. Spiritual uplift attends his utterances, and with much practical wisdom he sheds light on questions of benevolence and methods of building up the life and efficiency of the churches.

By the large-hearted benevolence of a friend Mr. and Mrs. Broad are enabled to travel in comfort and to command such conditions of restfulness as enables them to do a vast amount of work and yet maintain health and vigor.

We know of no more effective way of increasing interest in home missions than to afford opportunity for the people to hear the informing and intensely interesting addresses of these veteran workers: James K. Harrison, Secretary California Home Missionary Society; Cephas F. Clapp, Superintendent C. H. M. S. for Oregon; John L. Maile, Superintendent C. H. M. S., So. Calif.; W. W. Scudder, Jr., Superintendent C. H. M. S., Washington and Northern Idaho.

August 30, 1902.

Noting the action of several Presbyteries of the Cumberland Presbyterian church, looking toward a union with the parent organization. The Herald and Presbyter says: "The basis of their action is the assumption that the proposed revision removes the differences which led to and perpetuated the Cumberland church. Our own view is that the proposed Eplanatory Statement of Chapters III and X simply repudiates doctrines which the church never held, but which the Cumberland church has charged us with holding. The controversy which led to the establishment of the Cumberland church was not doctrinal. It concerned the question of education for the ministry. A tendency to Arminianism, however, was soon manifest. This in a church which ordained men without education was not unnatural. The Cumberland church now has schools, colleges and theological seminaries. It has practically abandoned its fundamental policy in regard to the ministry. So of education. Doing so, it has naturally swung back toward Calvinism. We suspect, however, that, as the question of reunion and of our proposed revision are discussed, it will be manifest that only one of the points at which they have assailed our Confession has been touched, and that a large proportion of their ministers will be no better satisfied with it than they were before."

Railroad Rates.

The railroads offer the following for reduced rates to those attending the coming meeting of the General Association of California.

The Southern Pacific Company distributes blanks through officers of the Association. These blanks are meetings. If not received within a week, parties wishing being sent to all churches with the program of the them will please notify the Registrar.

The Santa Fe Company will have the certificates in the hands of ticket agents of their line between Bakersfield and San Francisco. The California N. W. R. R. will have their certificates in the hands of their ticket agents at San Francisco and stations intermediate between this city and Petaluma.

The S. P. and Santa Fe Companies require the use of fifty certificates to insure one and one-third rates—full pay going to San Francisco, and one-third returning from San Francisco. The California Northwest places no restrictions on the number used. In all cases the blank must be called for or presented when the ticket is purchased, and signed at Petaluma for the return trip by the Registrar. *H. E. Jewett, Registrar.*

Berkeley.

Annual Meeting.

The annual meeting of the stockholders of the Publishing Company of The Pacific will be held at the Congregational Headquarters, San Francisco, on Thursday, September 25th, at 1 p. m.

W. W. Ferrier, Secretary.

Justin Harvey Smith, the author of the papers on "The Prologue of the American Revolution," which are to appear in "The Century" during the year 1903, has been Professor of Modern History at Dartmouth since the chair was established in 1897. Professor Smith is a graduate of Dartmouth in the class of '77, and he is said to be the fourth who has received a perfect mark there, Rufus Choate and the late Chief Justice Field of Massachusetts being two of the others. Professor Smith was at one time a partner in a large publishing house and was for several years at the head of its literary department, but in 1897 he dropped business and after further travel and study abroad brought out "The Troubadour at Home," a reconstruction of the personalities of the medieval Provencal poets.

Howard Pyle is just finishing work on a book, "The Story of King Arthur," which is a companion volume to the author's popular "Robin Hood." It will appear first as a serial in "St. Nicholas" magazine, very fully illustrated by the artist-author. It is said to be no mere recounting of old stories, but an entirely new series of picturesque, romantic tales woven about the old legend of King Arthur.

The Rev. Dr. John S. MacIntosh of Philadelphia has been chosen for the chair of Systematic Theology in the San Francisco Theological Seminary, and the Rev. Hugh W. Gilchrist for the chair of New Testament Literature.

The Rev. Dr. Cherington has resigned the pastorate of Plymouth church, San Francisco. The pulpit was occupied last Sunday by Professor Bade.

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson xiii.

September 28, 1902

Quarterly Review.

This quarter our lessons have centered around the great man whose career ends with last week's scene. We may study his character as we review the ground passed over, and try to get a better idea of the man.

1. The murmurings which arose from the "whole congregation" upon their entering the wilderness of sin (Ex. xvi) when the provision of manna was first given, shows us that great trait without which no man ever becomes a true leader, namely, self-control. Just to glance at the recorded instances of the murmurings shows that they began immediately after leaving Egypt, and continued for a large portion of the time spent in the wilderness. But once did Moses lose his control in that period, and that cost him the entrance to the land of Promise. One thinks of a mighty rock in mid-ocean, lifting itself calmly and strongly from the foaming surges, as we read time and again of the manner in which Moses sustained these outbreaks against himself, and refused to have a nation given him which would be more to his liking. It was the proof of his greatness that he would rather suffer from the rebellious Israelites than have a nation begotten of himself (Ex. xxxii: 10).

2. In the second and third lessons Moses is brought before us as a legislator, and in few men has this side of his character been in any way equalled. Those ordinary laws which wise men perceive necessary as antidotes to the degenerating tendencies of the times, are, in the case of Moses, the least of his legislation. It is still a matter of glory to him that he could so far modify the customs of the desert tribes in regulating slavery, separating between things wholesome and the opposite, insisting upon cleanliness as the foundation of health, and protecting the unintentional slayer from the revenge of blood-thirsty relatives. But far beyond this rises the moral insight of the legislator who could inculcate the principles of such justice, freedom, humanity and morality that we but enlarge upon them now after all these centuries. His perception of the only foundations for national permanency has received illustration on the negative side throughout these hundreds of years, and it stands as a settled fact that the world must adopt the principles of the Decalogue before stability will undergird its nationality. And when we ascend the final path to the summit of this ancient mountain of legislation, we are looking, as did Moses, from the top of Nebo, into the very promised land itself. Jesus himself went not beyond the moral heights of that law whose positive summary was, "Thou shalt love the Lord thy God with all thy heart," and "Thy neighbor as thyself." Moses bound morality and religion together, and carried them up by a common cord to the sovereign of heaven and earth. Jesus developed the third trait of spirituality and centered it in the heart of the loving Father of all. Thus Moses becomes the forerunner of Jesus, his law the predecessor of Christ's gospel.

3. A very familiar but too much underrated side of Moses' character appears in lesson four. Leaving out of the present consideration his jealousy for Jehovah, witnessed to by the indignation which resulted in breaking the tables of stone, look for a moment at his character as an intercessor. There is a sublimity in his pleading which betokens a heart familiar with the Person who is at the mercy-seat. Follow the narrative

which tells of his approach to God, and his requests of God., and you will close it with the thought that no one in Old Testament or New, save our Lord, has as near an entrance into the thought of God as Moses, not even Paul. It was more than a revelation which Moses had at times. The Lord knew him "face to face." Herein lay his power as an intercessor. He could take that entire nation as a family of children, and carry it as a unit before God. He could stand as a Mediator between it and God, and could place his own existence in the balance, certain that the divine friendship would be entreated in his favor. Such intimacy with God, through constant prayer and receptiveness of soul to divine communication makes this man tower far above us, and makes us feel how much the possibility of attainment in fellowship with God exalts the soul of man.

4. The lesson on the tabernacle illustrates that trait of Moses' character, which finds expression in Paul's words (II Cor. iv: 18): "While we look not at the things which are seen, but at the things which are unseen." He refused to be called the son of Pharaoh's daughter, because he did not measure the value of his life by material wealth. He refused to be silenced by Pharaoh, because he felt the power of an invisible Reality, greater than all the kings, magicians, or idols of Egypt. He refused to listen to rebellious words, because he heard the voice of the Eternal. He established a system of religious ceremony based upon a pattern of what could not be seen. He was convinced of the paramount importance of that which the multitude, yes and their leaders also, were blind to, recognizing that the "things which are seen are temporary, but the things which are not seen are eternal." It is in this trait that his tenacity was based. "He endured as seeing him who is invisible." The record assumes an almost new phase when we hold steadily before us this great characteristic of Moses. What he does and says becomes an interpretation, to us, and while a large portion of his work was for the age and people with whom he was associated, the things which lay behind what he disclosed remain for us. Think how much St. John has taken from this old Mosaic economy, and by lifting it back again to its spiritual position gives it afresh to the church of the New Testament age.

5. Another magnificent trait of Moses' character is shown in continually glorifying God before the people. This is not only shown in the lesson on Nadab and Abihu, but in almost every episode in which Moses is an actor. Time and space will not permit illustration of this, but it serves to show the allegiance, faith and devotion of the man. It transforms the timid stammerer into a bold champion, the modest shepherd into a splendid leader.

6. But with these traits which oftentimes make mystics of men, and cause them to become of very little importance to the world, Moses had a large share of common sense. One instance of this is afforded in his asking Hobab to accompany the moving hosts that he might be to them instead of eyes. Sanctified common sense is a most enviable possession; find instances of it in the lessons of the quarter.

7. Moses is said to be the "meekest of men," from the words in Numbers xii: 3; but the translation is misleading. It would be better to say, "Much enduring." This trait is well brought forward in the "Report of the Spies." If the nation's hope rose to a great height at the proximity of the Land of Promise, what must have been the state of Moses' mind. Here was the prospect of attaining the goal, of escaping from hearing the

complaints, carrying the burdens, and legislating for the dissatisfied people. But the report of the spies dashed from his lips the cup from which he expected such intense satisfaction and returned him to the desert for thirty-seven long years to suffer and bear. There must have been a fountain of piety from out of which this "much enduring" quality flowed.

Lesson 9 illustrates the energy and prompt action which are so often marked in the history of Moses. Run through the account, and see how often it was necessary to act immediately and unhesitatingly, and the response which Moses always met the demand with. Thousands were bitten by the snakes, hundreds ready to perish, and only the action with least delay could avail. To receive the communication was to act, and soon the emblem of life was lifted up high enough for the entire camp to look upon and be saved.

9. Moses has always been denominated a prophet. It is in lesson ten that opportunity is given to study this part of his character. The entire hour could be devoted to this side of Moses, since he was the first of the most influential religious institution in Israel. Suffice now to say that the prophet was the representative of God as no one else, not even the priest, could be. He spoke authoritatively, rebuking kings, and people alike. He was the channel of communication between God and the people, and became their teacher, in which respect Moses was pre-eminently the prophet. He was in reality the keeper of the nation's religious life, continually frowning upon formalism and idolatrous practices, while he drew the people near to the fountain-head of life by his own contact with the Holy One of Israel.

10. Lesson 11 emphasizes the conscience by showing us how Moses insisted upon choice leading to obedience. Here, as in all his life, Moses insists upon sacrifice as the basis of choice. From the first, when he chose the way of God instead of the pleasurable path of wealth and position in the royal house of Egypt, Moses puts his conscience into his choices. Here was one secret of the man's success. His conscience made him conscientious, and greater praise could be given to no man than the author of Hebrews accords to Moses. "He was faithful in all God's house."

11. It strikes one harshly to read the final command given to Moses (Deut. xxxii: 49-50), to go up that he might die on the mount. But why should it. The summons was an invitation to rest from cares of unusual weight, to enter upon a heavenly career full of glory, to be forever in the presence of the God whom he had known face to face. It was a glorious consummation of a great character. No wonder that in the retrospect the record says, "And there hath not arisen a prophet in Israel like unto Moses, whom Jehovah knew face to face."

Christian Endeavor Service.

Missions; Missionary Heroes. "Cheerful Amid Adversity." Acts xxvii: 22-36.

By Rev. Ben. F. Sargent.

"There were they all of good cheer." They can afford to be cheerful who are doing God's work, and knowing that no harm can befall them while he is with them. Some people are not true missionaries because with their self-sacrifice goes calculation, a feeling of sorrow for what they have given up. Self-sacrifice must be instinctive. Christ's missionaries are also cheerful because they are proud of the work they are doing. They are

messengers of a powerful king, doing his bidding and spreading his dominion through other lands.

Abraham and Moses went to other lands amid adversity; so do many of our missionaries now. Missionary heroes are in every land, leaving home and friends behind them; they are fighting Christ's cause in lands filled with dangers, as in China today. They are cheerful in adversity; even when broken in health they return home.

Where do they obtain this bravery to meet dangers? And the answer comes back, "In prayer and in faith." "Faith is the assurance of things hoped for." They have obtained it by putting self behind and "pressing toward the mark for the prize of the high calling of God in Christ Jesus."

But not only in going to foreign lands, amid dangers, do we become heroes. We may become missionary heroes in our own homes, in our daily lives. There are many missionary heroes in the world of whom no one has heard, and we who stay at home have as many chances to become heroes as those abroad. It may be in doing the little things, sacrificing for others, giving up self, and it may be only in waiting.

"His state is kingly. Thousands at his bidding speed and post o'er land and ocean without rest.

"They also serve who only stand and wait."

That opportunities for serving as missionary heroes will come up if we only look for them the following story will show:

Among the Green mountains in Massachusetts, a delicate woman; high-born and well-bred, living in the occasional affluence of her time, and therefore much at leisure, having, one after another, given her own children to the Lord's work, called around her the young children of her neighbors, infused into them the spirit of sacrifice, organized them, group after group, into missionary bands, furnished and planned their material, taught them needle-work and the construction of dainty articles, and while they fashioned the supplies for their little fairs, read to them, in the memorable sunny sitting-room of her charming home, about the holy women who had lived and died spreading the light. Then, arranging their sales, she was always their most liberal patron—finally sending off their cash offerings to home missionaries here and there on the strong wings of her faith and prayer.

When, nearing eighty years of such blessed service, the Master called her to the ineffable light of his presence, the last band of girls, covering her bier with wild flowers their own hands gathered along the mountain sides, pledged themselves, as no doubt the others had done before them, to follow as she had led. It is known that many of them have since redeemed that pledge with singular constancy and radiance.

There are many opportunities in our own Christian Endeavor Society. Our missionary meetings are too apt to be dull and uninteresting. We must "wake up" ourselves, and then wake up others. We must spread our enthusiasm, and enthusiasm only comes with knowledge. We must know more about our missionaries striving in other lands, and with this knowledge will also come a desire to help them with our own money and our prayer. We too often say, as a certain member said about a missionary meeting a few months ago, "I don't believe I will go to the meeting today. It isn't very interesting." But no sooner were the words spoken than the good, faithful prompter, conscience, began to work, and this is what it said: "Don't be discouraged. If you fail, those who usually stand with you through summer's heat and win-

ter's cold, through sunshine, and through storms, may lose heart. Go for His sake, whose you are and whom you serve."

"I will give you \$25; I shall never feel it," said a gentleman to his friend. "Give me something you will feel," was the friend's reply.

Woman's Board of Missions for the Pacific.

Report of the Foreign Secretary.

The work of the W. B. M. P. is largely school work, and this keeps on the even tenor of its way, not so much concerned with present apparent results as with the faithful laying of foundations upon which the future superstructure shall be built.

The graduates of mission schools and colleges have already a large influence in Oriental lands, and those who are being educated today will have still more important part to play in the future of these countries.

Turkey.

Broosa, our oldest and longest cared for school, reports a prosperous year. The coming of Miss Holt filled a long-felt want, and the going of Miss Rebecca took from the school a faithful and much valued helper. She left Broosa at Christmas time for America, and on her arrival was married to Dr. Dorrigan of Texas. We wish her much joy in her new life. Miss Marion has taken her place, and fills it modestly and acceptably.

It is fourteen years since Mrs. Baldwin has been in America, and it seems quite time for her to take a rest. As the years go on, she abates none of her cares or her activity. How can she? Her mother love for her pupils guides them all through their course of study, and follows them wherever they go afterward; and did any one ever hear of mother love growing weak or failing? One trying case of discipline has occurred during the past year. The health of the school has been good. The watchful care and kind nursing of the house mother, Miss Nianzara, has conduced largely to this result.

The kindergarten, under Miss Demetra, was never more prosperous than at present. Five were graduated from it this year, and right from the main school. This is the largest class ever graduated since the first beginning of the school, and a glance at the bright, earnest faces, as represented by the photographs, tells a story of honest labor done, of laurels well worn, and of great hope for future usefulness. The commencement exercises were most interesting and joyous. One remarkable feature of this occasion was the presence of all the seventeen who have graduated since the removal of the school to Broosa East. One Beatrice of '96 came a three days' journey to be present. Mrs. Baldwin says: "My heart was full of gratitude—too full for expression." The Christmas box which was sent last year did not arrive on time, so Mrs. Baldwin was put to much extra labor to improvise presents for the occasion. Some have asked what was needed. Mrs. Baldwin says: "Work bags, scissors, needles, thimbles, games, reading matter for the older ones, aprons of all kinds would be most acceptable." The orphanage, in which we all feel a deep interest, is carrying on its good work under Mr. Baldwin's supervision, with Rev. and Mrs. Garabedem at its head. We learn from Mr. Baldwin's fifth annual report that three of the pupils, at the examinations of '91, made such an excellent impression on all present, and gave such promise of future usefulness, that they were transferred to the Mission Boarding School for girls, where

they are demonstrating that this confidence was not misplaced. One is assisting in the kindergarten work, and is learning the system. Employment has been found for four of the larger girls in families in the city, where they are highly appreciated for their ability and for the character they sustain.

Micronesia.

In Micronesia the want of a steam craft to move about among the islands is a drawback to the work, as well as a great discomfort, not to say pecuniary loss to the missionaries. Their goods arrived last year in a forlorn condition, and much was spoiled. The "Carrie and Annie," a small sailing craft, left San Francisco about the middle of June. It is hoped she will have a speedy and safe voyage. She bears the loving gifts of the California Christian Endeavorers. It is now possible to hear oftener from Kusaie than formerly, as a German vessel calls there once in three months. Letters should be addressed "via Sydney." A long-felt want of our mission there was a quiet resting place for the teachers, as no change of place is possible to them; and this want has been in a measure supplied by the building of a little cottage back in the hills, and although it is only ten minutes' walk from the school, Miss Wilson says it is a great comfort to go there for a day or two and be relieved of the constant care of the school and the family. She says it is situated on a little knoll, not much larger than the home itself—a charming spot with a beautiful view of the ocean to the north and west, and the mountains with their bright, green foliage to the east and south—so restful and quiet, away from the noise, with only the cooing of the wild pigeons and the chirping of the birds to disturb the stillness. Some of the Kusaians who recently had their Christian principles put to the test were not found wanting. On several of the other islands defections have occurred, and some of the teachers have fallen. Among them is the husband of Teira, he girl who ran away to go back to the mission school, and she has been forced to go back to her heathen relatives. It is a trying position for even the stoutest Christian. Surely, this young person needs our prayers.

Africa.

It is pleasant to report from Adann mission Station that the church which at one time seemed in a bad way has taken on a more hopeful aspect, through the care and labor of Mr. Wilson; also that Jubilee Hall was not closed even for a term. The Ireland Home work will, it is hoped, be resumed when a suitable location is decided on. She who began the work, and for whom the school is named, and who was preparing to go out again and resume her labors, was suddenly called to go up higher. Mrs. Dorward's plans for larger service in connection with Mrs. Ireland were thereby frustrated. The work is specially needed there, and until the last kraal girl is redeemed and saved will the necessity cease. Mr. and Mrs. Dorward have moved into the Kilbon house on the hill, and find the situation more conducive to health. A little waif from Paradise has recently dropped down into the Dorward home, bringing with her so much of joy and comfort that daily cares seem lighter, and even physical ills seem lessened by her presence. She has been duly adopted by the W. B. M. P., and her name placed on the Cradle Roll. Florence Dorward stands first on the list of missionary children of this Board. Mrs. Dorward holds meetings with the women, and says if she had some means of conveyance she could get about among them at their homes. She hopes soon to be

strong enough to take the long walks necessary to this end.

Japan.

The Doshisha Girls' School has had enrolled during the past year ninety-eight pupils, and an average attendance of about seventy. Six were graduated in June, '91, of whom two returned for the higher course. Nineteen girls received baptism during the year, and at the time of Mr. Torrey's visit every unconverted girl in school expressed her desire and determination to become a Christian. The W. C. T. U. and the S. C. E. have twelve and twenty-one members respectively, but every Christian girl is a member of the "Christian Society," which is practically a Y. W. C. A., organized years ago, and than which nothing has been more powerful in conserving the Christian life of the institution. During the year almost every member of the station has assisted in some way in the work of the school, but at present the greater part of the English teaching is done by Miss Denton and Miss Learned. While much remains to be done to bring the school into the best condition, there is every reason for hope for its future. The earnest Christian spirit of its teachers and of so many of its pupils, and the fact that nearly all have declared themselves as Christians or as inquirers after the truth, is strong ground for hope for the success of the school in that which is its most important work—character building.—From Miss Denton's Annual Report.

India.

In India we continue to contribute for school work and scholarships, although we support no missionary there at present. Miss Chandler of the Boarding School in Madura has kindly written us of her work, and of the day schools there. In this Boarding School there are one hundred and sixty boarders and seventy day pupils. Here, as well as in the day schools under her supervision, the spirit of caste is largely done away with, and the fair-skinned Brahmin girl sits beside the darker-hued one of a much lower caste without fear of contamination. The Bible work done during the week is in accordance with a scheme worked out by Miss Barker before she went to America, and includes memoriter work, as well as the learning of Bible stories. On Sundays each school has its own Sunday-school, following the International Lessons, and much use is made of the picture rolls, and after the lesson which is taught by the teachers the classes are all called together and Miss Chandler reviews them and gives them a talk. They have reason to believe that not a few really love the Lord and desire to follow him. Rev. Mr. Perkins strongly advocates that where individual scholarships are begun in a station school the help should follow the pupil when transferred to a higher one, even though it be in another city, until the education of that pupil is completed.

China.

The new work assigned to us this year in China is diversified. It gives us a glimpse into the workings of the women's classes, the women's schools, and the day schools at Pagoda Anchorage, and of the Bible woman's work and the medical work at Foochow City. This medical work is under the care of Dr. Kate C. Woodhull, ably and enthusiastically assisted by Dr. Stryker. A new hospital building has become a necessity, and for this they earnestly ask aid. The woman's work at Pagoda Anchorage is largely under the care of Miss Emily Hartwell. She tours among the mountains, visiting the station classes, which are composed of women who have very little time for religious instruction. She visits and

superintends the day schools in and around Pagoda Anchorage, where the boys and girls are taught. Foot-binding has a strong hold in many of these mountain towns, but the women hobble two and three miles on their little feet to attend the classes.

The people of Pagoda Anchorage are said to be of a stable character and unusually intelligent. At five different times the highest literary honor in China has been bestowed on a man from this region. When the Rev. Charles Hartwell went there, more than forty years ago, infanticide was largely practiced, more than seventy per cent of the females being destroyed. Now it is forbidden. It has been a hard field to labor in, owing to the presence of the pantheistic philosophy promulgated by Chufutsze, the great commentator of China, but when converts are truly made they are of staid character and intelligent. Mr. Hartwell says: "After so many years the time has come when the field seems ready for special work for women by women, and I trust your aiding of our work is of the Lord, and that he will give you and us great success. Until the women, the home-makers, are converted the gospel cannot be regarded as established in any land."

Our hearts rejoice to have a share in this work. It is a great privilege. We may not claim the joy or the reward of the missionary, for we do not sacrifice as much as he; but those who held up the hands of Moses till the going down of the sun were perhaps as necessary as Moses to the discomfiture of the Amalek. If we may not be a Moses, let us be Aarons and Hurs. There is much today that is encouraging in the missionary world. There never was a time when the field and its needs were better understood than now, when there were more workers in the field, or more standing ready to go; when more money was being invested annually in missions, or when the Bible was printed in more languages or more widely disseminated. Hear what our Lord saith: "And this gospel of the kingdom shall be preached in the whole world for a testimony with all the nations; and then shall the end come."

Susan Merrill Farnam.

Petaluma.—The First Congregational church held its annual meeting on September 10th. The first year's history of the church in the new church edifice was most encouraging. The average attendance has greatly increased, especially at the evening service, which is about four times as large as it has been in years previous. The Sunday-school has nearly doubled its attendance, and evidently there is work for this church in this community which no other church can do.

Paradise.—Four united with the church at Paradise the first Sunday in September on confession of faith. In the month of August three united with the church.

Married.

TWOGOOD—SUMMERS.—By Rev. Warren F. Day, D.D., senior pastor, First Congregational church, Los Angeles, September 4, 1902, Mr. William S. Twogood, one of the Trustees of the First church, and Miss Amy A. Summers.

COOK—KNOX.—In First church, Los Angeles, at the close of the morning service, Sunday, September 7, 1902, Mr. J. Clarence Cook and Miss Katherina Lavelle Knox, a leading member of the Congregational orchestra, the Rev. Dr. Day officiating.

Church News.

Northern California.

Grass Valley.—Rev. F. E. Dell, the new pastor, arrived from Oregon last Saturday, and occupied the pulpit Sunday morning and evening.

San Francisco, First.—Ten persons were welcomed into fellowship at the last communion, five on confession. There were seven men and three women.

Benicia.—Our people greatly enjoyed the privilege last Sunday of hearing Rev. Chas. A. Dickinson, D.D., of Sacramento, who was here on exchange with the pastor.

Berkeley, North.—Six persons were received to membership Sunday, two on confession. Individual communion cups, the gifts of the C. E. Society, were used for the first time.

Porterville.—Rev. J. A. Milligan has returned from his vacation in the mountains and the church work is moving along promisingly. During his vacation the pastor conducted Sunday-school and preaching services in the mountain regions.

Southern California.

Pasadena, First.—Rev. Mr. Goff of Riverside occupied the pulpit September 14th. Next Sunday Rev. D. D. Hill will preach. Mr. Hill was the first pastor of this church, occupying that position for nine years.

Avalon.—Rev. Wm. Horace Day rendered the pastor-valued assistance by giving us one of his helpful and inspiring sermons on the morning of September 7th. Our vesper communion service of the same date proved impressive.

Perris.—The pastor, G. F. Mathes and wife, were received by a very hearty welcome, on their return from their vacation, by their many friends. To the complete surprise of pastor and wife, about fifty persons gathered at the parsonage and a very pleasant evening was spent. During vacation Mr. Mathes preached in both Plymouth and Central Avenue churches of Los Angeles.

Washington.

Everett.—Such is the growth of the town—seventeen thousand in ten years—that Congregationalists are planning for another edifice on the bay side, where most of the members live. A lot has been secured, and subscription paper will, ere long, be circulated. While some wish to sell the property on Riverside, yet such is the possibility there for Sunday-school work that it seems wise to retain present plant, and at the same time try to have another more centrally located.

Coupeville.—Rev. C. E. Newberry and wife having made an extended tour last year through the East, are remaining at home this summer. Their only daughter is about starting for Oberlin to devote herself to music for the next year or two. Owing to the absence of the Methodist pastor, congregations have been more than usually large. Mr. and Mrs. Newberry, in connection with their church work, conduct a private academy, attended by about twenty scholars, an institution much appreciated by the Whidly Island people.

Fairhaven.—The young pastor and his wife were recently given a royal reception, friends turning out in large numbers. Brother Day finds Congregationalists, though our church has been closed so long, and they have a mind to work. A parsonage is about to be

bought, commanding a beautiful view of the bay, reasonably near the church, and promising to be as cosy as a young couple may desire, when the intended additions are made. Brother Day hopes to have soon a visit from his father, the faithful pastor of Olivet church, San Francisco.

Snohomish.—This faithful and much beloved pastor, Rev. C. L. Mears, allowed himself but two weeks' vacation, taking these with friends in Seattle, where he supplied for Rev. E. L. Smith. The town is growing, and our church is hopeful, especially as Puget Sound Academy, located here, gives such promise of increased usefulness. Ninety-seven were in attendance last year, and more are expected this. Principal Snow and his charming wife—both young and consecrated—are getting a strong hold upon church community, and our Congregational constituency about the Sound.

Whatcom.—No more smiling pastor is to be found on the Coast than Rev. R. H. Ham of Whatcom, for, though not at once to take unto himself a wife as is Bro. Gale of Spokane, he returns from vacation to preach in one of the finest new edifices in the Northwest. Aside from a little help by C. C. B. S., the money has been raised among his own people, the latter showing great interest in the enterprise, and adopting several of the pastor's ideas as to architecture. Brother Ham is cheered by the way his people gave to the work, and bears the glad testimony that, in spite of such efforts, more has been given by his church to benevolence than ever before.

Blaine.—The town is growing, some fifty houses having been erected within the last year or two. Unfortunately, some departing from the town have been Congregationalists, and few, if any, of the new comers make our church their home. Still, the membership is thirty-seven, and ready to work when a pastor is secured. Supt. Scudder is seeking for one, and it is hoped that the right man is found. The church has been greatly quickened by several nights' meeting, led by Rev. Stephen R. Wood. Blaine would gladly welcome him as pastor, but Brother Wood feels other lines of work are his. Recently, the church rallied its forces, and made payment on loan to church Building Society, the largest sum raised for this purpose in some time.

Ahtanum.—Rev. A. J. Smith and family have remained at home through the vacation weeks, and been cheered with good attendance, both morning and evening. The latter service is conducted by the Endeavor Society, the pastor speaking for several minutes near the close. Though this is a country community, the young people gather in great numbers, and the pastor feels the opportunity for usefulness is one of the greatest he has ever had. Both Mr. and Mrs. Smith are greatly beloved by the people, and the work at Ahtanum was never brighter. Woodcock Academy, adjoining the church property, is to have for its principal the coming year, Prof. Woodcock, son of the devoted deacon, after whom the institution is named. A graduate of Whitman, he also spent a year at Columbia, and is admirably fitted for the work.

North Yakima.—Rev. H. P. James, wife and two daughters, returned from Lake Caches in the Cascade mountains in time for the pastor to preach to his people on the first Sunday in September, when good congregations were present. The church is now in possession of a parsonage, help to purchase which, is expected from the C. C. B. S. When another story is added, as soon

is to be the case, the home will, indeed, be a comfortable one for this efficient worker. The two daughters are about returning to Whitman College, where the older one is to assist in the music department. North Yakima, is growing, as is indeed the whole valley, and it ought not to be long before we have a large as well as vigorous church there. Pastor James is an able preacher and a wise administrator, and the denomination, as well as the local church, is to be congratulated that such a man is in charge of our work.

Inland Empire Letter.

BY IORWERTH.

Rev. Austin Rice and wife have returned to their home in Walla Walla, after spending about two months with relatives and friends in Massachusetts. They report having an enjoyable time in the East despite the wet weather. Mr. Rice preached in his own pulpit last Sunday. Rev. Jonathan Edwards of Pendleton, Ore., is preaching a series of sermons on the Creed of Christendom or Universal Prayer. He delivered a lecture last Sunday evening on Dr. Marcus Whitman. The one hundredth anniversary of the birth of Marcus Whitman was celebrated at Whitman College on Tuesday last. Whitman College began to register students last Tuesday and the three hundred mark is already passed with prospects of many more coming, reaching probably four hundred before Christmas. The Conservatory of Music has made rapid strides, and the number of academy students is gratifying, making the future prospects for the college encouraging.

Notes and Personals.

Rev. W. D. Kidd has accepted a call to the pastorate at Sierraville, and has moved from San Mateo to that place.

Rev. W. J. Speers has closed his work in Humboldt county, on account of the climate there not agreeing with him. His brother, the Rev. Luther Speers, has come from Wisconsin to take the work laid down by him.

The Rev. W. C. Merrill of Lynn, Massachusetts, has accepted the call from the church at Santa Barbara, and expects to begin work in November. The Rev. F. N. Greeley of Oakland has been asked to supply in the meantime.

The people at Corona seemed to think that the Rev. W. N. Burr and family would need better facilities for personal cleanliness after spending a month in Oakland and San Francisco, and so proceeded during their sojourn here to put into the parsonage a fine new bathroom.

Next Monday the Congregational ministers of San Francisco and vicinity will be addressed by the Rev. Charles R. Fisher, who has taken recently the superintendency of the inter-denominational Sunday-school work in this State. His subject will be "The Relation of the Pastor to the Sunday-school."

At the meeting of the Congregational ministers of San Francisco and vicinity on Monday the Rev. Dr. Hiram Van Kirk, Dean of the Berkeley Bible School, read an interesting paper on "The Synoptic Problems," tracing the source of the gospel narratives back to oral tradition and to manuscripts which have wholly disappeared. A motion providing for the holding of the meetings on the Oakland side on alternate Mondays

during the time of the lectures by Professor Starbuck at Pacific Theological Seminary was laid on the table for one week.

While two of our Congregational colleges on the Coast have of late been seeking a President, and one is yet seeking, it may not be known to the fellowship that Whitman's fears have had some reason for being aroused lest their efficient leader might be drawn away. No less than six institutions, it is said,—one in New England, another offering a salary of \$5,000 per year—have put forth effort to secure him. Moreover, a Dutch Reformed church, salary \$7,000, would gladly have had him as pastor. But none of these things moved President Penrose. Evidently, his life is devoted to Whitman; and, doubtless, he is aware that it would be difficult to find a field where the possibilities of usefulness are greater than in this promising college in the continually growing State of Washington.

Oregon Letter.

By Georg H. Himes.

The fifty-fourth annual meeting of the General Association of Congregational Churches and Ministers of Oregon will be held with the First church, Salem, October 21-23. The general theme will be "Loyalty," subdivided as follows: "Loyalty to the Local Church," "Loyalty to the Denomination," "Loyalty to the State," "Loyalty to Our Great Commission," "Loyalty to Our College," "Loyalty to God"—a capital theme and capitally subdivided; but there is one important omission, which should have occurred to the program committee, viz., "Loyalty to Our Pacific Coast Congregational Paper." Loyalty to this involves loyalty to all the rest; and no Congregational family on the Pacific Coast can be truly loyal to the best interests of the denomination without being loyal to its representative journal. This is a proposition that cannot be gainsaid, and to the extent that every minister of our order on the Coast can impress that fact upon his congregation to that extent will the success of his work be measured. Not that that is the sole measure of success—not by any means; but knowledge begets interest, interest begets effort, and effort brings success to pastor and people.

The Association sermon will be preached by Rev. F. V. Jones of the Hassalo Street church, Portland.

The Eugene church recently received a valuable lot from one of its members adjoining its present church property. The house of worship will soon be removed from its present location to the new lot, and a parsonage will be built upon the lot now occupied by the church. The funds to build the parsonage have been subscribed, and the work on the structure will begin as soon as the loan from C. C. B. S. is arranged.

The church at Ione is building a parsonage. Rev. J. L. Jones is the present pastor. He came to this church from Huntington, and that church has called Rev. Daniel Leppart, from Illinois. He has accepted, and will be at labor in his field soon. Mr. Leppart served this church for a time several years ago.

The Hoodview church, near Wilsonville, had planned to build a large extension to its house of worship this fall, but has been reluctantly compelled to give it up for the present on account of the difficulty in getting lumber.

The Forest Grove church has decided to build a new house of worship, to cost \$7,000. The site will be the northeast corner of the block upon which the church

was destroyed by fire fourteen months ago. A public drinking fountain will be placed upon the same block, as a donation by Mrs. Rosa F. Burrell of Portland to cost \$700.

Rev. C. E. Philbrook, now laboring at St. Heles, declined the call to the Long Beach, Wash., church, and will remain in the Oregon work.

Rev. Frank D. Healey began work at Condon about June 1st. Considerable interest is being awakened there, and a good work is being done.

Rev. Cephas F. Clapp and family have just returned to their home in Forest Grove from a month's outing on the ocean beach at Garibaldi, near the entrance of Tillamook bay. This is a delightful spot for a summer resort. Prof. H. L. Bates of Pacific University preached at Hubbard for Rev. J. M. Dick last Sunday.

At the communion service at the Forest Grove church last Sunday three new members were received.

Rev. H. A. Risser will supply the church at Astoria for a month, preparatory to beginning regular work. Miss Liberta Brown, Pacific University, '99 class, and a great-granddaughter of "Grandma" Brown, whose school for orphans in early pioneer days was the foundation upon which the present college has reared its splendid growth, won a scholarship on Columbia University, N. Y., last spring, and in a few days will go there to take special studies in Latin and Greek.

After weeks of consideration relative to the site of the Lewis and Clark Centennial celebration in 1905 what is known as the Willamette Heights location has been chosen. It is one and three-fourths miles from the business center, and is easily accessible by street, railways, railroads, is near the river, and with a few thousand dollars' expense can be made signally attractive.

Mr. O. L. Cox, who has been Assistant Secretary of the Y. M. C. A. of this city for the past ten years, has been called to the General Secretaryship of the Y. M. C. A. at Salt Lake, Utah.

Supt. C. F. Clapp occupied the pulpit of the Hillsboro church at both services today.

Rev. W. A. Arnold of the Cathlamet, Wash., church, was at the First church prayer-meeting last Thursday evening.

The First church of this city observed the communion season this morning, and the individual service was used for the first time. Six new members were received on profession of faith and nineteen by letter.

The pastors of Hassalo, Mississippi Avenue and Sunnyside churches have returned from their vacations, and all buckled on their armors last Sunday preparatory to doing a more efficient and aggressive work than ever before.

For a week an almost impenetrable pall of smoke has hung over the Pacific Northwest, obscuring the sun most of the time. Forest fires, largely the result of carelessness, is the cause. The damage to homes and business is very large, probably \$2,000,000, to say nothing about the destruction of standing timber; which cannot be estimated yet.

Portland, September 14, 1902.

Married.

EDWARDS-ADAMS.—In the First Congregational church of San Francisco, September 11, 1902, Mr. Guy Dunsmore Edwards of Seattle and Miss Mary Shepardson Adams of San Francisco, Rev. George C. Adams, D.D., the father of the bride, officiating.

Educational Standard.

There seems to be a growing demand for a higher standard of education. Some are contending for a national standard. The educational standard is about the only thing to which there seems to be no limit. No sooner is a standard fixed than another and a higher is under discussion. From six to fifteen the pupil is in the grammar school, from fifteen to nineteen in the High School, and from nineteen to twenty-three in the university, and from twenty-three to twenty-five in the post-graduate work, and from four to six years in studies preparatory to any professional vocation. It is now difficult for any one to "hang out his shingle" before he has reached the age of thirty and having put in twenty-five years of study.

There is a sense in which we think the standard of scholarship cannot be too high, but we submit that on the whole, children and youth are over-drilled and over-taught. A writer in "The Atlantic Monthly" insists that there shall be an educational clearing-house, a central or national institution by which the academic position of every individual student can be determined. There is to be, according to this writer, a central Board of Experts from the leading institutions in America. This Board of Experts would fix the curriculum for degrees. It would appoint examiners who would have charge of all examinations. No degrees would be conferred except on such as would pass this Board of Examiners.

Such a plan has been working in many quarters. It is boldly claimed that the chief need of American higher education is just such a Board of Experts. There is certainly great danger as it seems to us of producing a rigid and unelastic mechanism in our system of education, which would take the life out of it. We have wholly another idea of American higher education. Reasonable examinations for degrees are necessary, but these examinations should not be conducted entirely apart from personal elements in the character. An examination conducted by sheer experts would stand for much more than it was really worth to the world. The Chinese have such a system, and while not without merit, is defective as an agency in building and sustaining character. We should deplore such a manifest over-centralization of the educational system. Such a tendency in higher education is to put the honors and advantages of the system in the hands of a few. This may be inevitable, but none the less deplorable. The advantage of the American system is in its freedom and in its elasticity. This has produced a luxuriant overgrowth of institutions in some parts of the country, and yet we think no permanent harm has come from these numerous educational institutions. There is a law of elimination back of all of them. It will do its work in a natural way. We note in some secular quarters a disposition to say kind things about the "smaller" college, but with the understanding that it has no independence. What is a "smaller" college? In our way of thinking a college is about the size of the men who direct its forces and agencies. We believe in the highest educational privileges, the largest and best equipment possible, but we want no educational aristocracy with their toll-gates on the highways of educational privileges. We want no ecclesiasticism which presumes to determine the religious status of the individual. We want no priesthood to say when and how the American youth shall work, and we want no Board of Experts, clothed with the authority of public opinion to increase the burden of the already over-weighted educational system.—California Christian Advocate.

Prayer.

There are two kinds of prayer. One is a false prayer, the other a true prayer. One is form, the other substance; and the liability to substitute mere form for true prayer is very great and the consequences fatal. Prayer can never be understood until we have some true knowledge of our relations to the Lord. We must get beneath the surface and the appearance, down to the substance of it. From this point of view all the questions relating to it fall into their places. Then we can get a rational idea of the nature and power of prayer.

Prayer implies that we stand related to the Lord as receivers. "Ask and ye shall receive." Prayer, then, is asking; but there are ways of asking other than with the lips. The eye can ask; the face can ask, the hands can ask, the whole body can ask, even a plant can ask. The postures of the body and vocal utterances only express the real prayer within. Everything that receives asks. "Every one that asketh receiveth." Asking is not merely making known a want; it is the effort to gain the means of supplying that want. But what a man is will determine his prayer and the answer to it.

The Lord always works by means; that is, through natural law in answer to prayer for a temporal blessing, and the forces that come from within are subject to the same immutable laws as those that come from without. Spiritual law bears the same relation to natural law in every respect that the soul does to the body or that the life does to the plant. There is nothing changeable in those laws. The Lord cannot transcend his own laws and methods; so the Lord can only answer our prayers through the laws that exist.

Prayer is speaking with God, but not by oral speech. There is a finer, larger speech than that; it is the longing of the soul for communion with the Lord; it is the hunger of the heart for that bread that cometh down from heaven and giveth life unto the soul. We pray, also, with the effort of our lives, by our daily conduct. If we turn our backs upon what is good, get careless about the things of heaven, and indulge our evil passions, then we are praying to the evil one, and when we awaken in the spiritual world we will claim no relationship with the good, and we will flee from the Lord and the angels; but a real prayer for our good, and one that is heard by the Lord, consists in a faithful, humble, patient effort to do what is right for the Heavenly Father's sake; then our prayer is answered as we make it, for the Lord is not changeable, with one purpose now and another purpose then, just to suit our prayers, but the prayers must come within the divine order. The same law obtains in the spiritual life in a spiritual way, as Nature's laws obtain in nature in a natural way.

The Lord cannot bless or pardon or punish arbitrarily. He does not answer prayer incidentally. If he did, Lincoln, Garfield and McKinley would not have died of their wounds. All results follow from causes according to unchanging order; and so we find, according to the eternal truth of things, that there can be no real effectual, fervent prayer unless there is a real downright want and heart-hunger at the bottom of the prayer; and when that is the case we really pray because we can not help it.—Exchange.

Peaceful Work.

A necessity urged Jesus to work, and it was a mighty work, but Jesus did it easily. There was in him that combination of peace and power that we see in Nature, and that appears in the Scriptures. Not only so, but Jesus lived on work. It was his meat to work. It did not exhaust him to work, but it fed him. There was an income in work. Work employed him and power came as he used it. He was that "great sight," a bush that burned without being consumed.

With us it is not so. Christians are as anxious as Martha about many things. They suffer their hearts to be troubled about their stature, their circumstance, their relations to God and man. But chiefly they are troubled about their work, as Martha also was.

How many dissociate peace from power in work? How many have neither grace nor power in it? Men shirk the work, or perform it in worried energy. They are prostrated by it; they die by it. Like the difference between the boom of organized charity and the bloom of charity is the difference between our work and Jesus' work—between our fuss and his peace.

The peaceless worker amid the ceaseless work should consider that Martha felt left to serve alone, but Jesus wrought in fellowship with God. We work in independence, but he did nothing but what he saw the Father doing. The Father worked in him and he worked. Did he not say, applying the same rule of work to us, "He that believeth on me, the works that I do shall he do also?" Does not the Apostle commend us to the God of Peace, who is able to make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight through Jesus Christ? How long ago the prophet said, "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us!" We are thus sure of the principle which governed the life-work of Jesus, and which was his peace. It is the principle of faith in God. This is our peaceful work. God is carrying on this universe.

Peaceful power is a question of adjustment. The great world is progressing with motions complex and inconceivably swift, but all seems at rest. Great char-

acters are simple, quiet, powerful. Thus we see the working of adjustment to the will of God.

It does not require beyond our ability to work peacefully. We can do it. History is the true monument and true history is measured by capacity. "She hath done what she could." God never asked of her what she couldn't. Jesus is our preparation, our power and our result. Count on him, count on him! It doesn't take much capacity to be a wire, the power is his. God cannot use a lazy man, but he can use an easy man. We may dare to be easy under his yoke.

Working with God, laboring together with him, we can keep a genial and artistic spirit. We can defy the business that would swallow us up. We can learn the combinations that unlock hearts, or can sit down with patience before the time-locks upon them.

Sam Jones on Bishop Potter.

As many know, Bishop Potter calls the Georgia prohibition law an "impudent fraud and failure," and he also favors open saloons half on Sunday. He gets the following dose from Rev. Sam Jones:

"Bishop Potter of New York knows as little about us poor white people in Georgia as we care about him in New York. He runs with a different crowd and trains with a different gang. The good, God-fearing people of Georgia are for prohibition, and we don't like the names he calls us and the names he calls our pet theory, such as "impudent fraud and impudent failure."

"I tell you, in New York when they take a Bishop around with them and dine him and wine him and stuff him and toast him, it doesn't take him long to imbibe the views of wine-bibbers and gluttons, and to preach the doctrine of voluptuaries from the platform.

"How long will it be before the Bishop and his gang will be broadening the Ten Commandments and liberalizing the moral law so they would have it read:

"Thou shalt not steal less than a million dollars."

"Thou shalt not covet, but get all you can and keep all you get."

"Thou shalt not kill a single man, but, like John Bull, kill them by thousands, and it's all O. K."

"I mingle and mix with the preachers and people. I don't know a faithful, true minister of God today who is not a Prohibitionist in sentiment and heart, nor do I know a God-fearing member of the church who is not anti-whisky from bottom to top. You may take Jerry McCauley's work in New York City among the bums and thugs, a man whose life was consecrated to the salvation of the poor and humble. His sentiments were as much at antipodes with Bishop Potter's as heaven and hell.

Home Circle.

The Lesson of the Hour.

BY BLANCHE TRENNOR HEATH.

How does the swallow build her nest?
Hour after hour with careful quest
She hovers on the wing, and weaves
Her sheltered home beneath the eaves,
With joyous flight and carol free,
Content her growing nest to see.

How does the oak uprear his height?
Leaf after leaf through day and night,
Exultant to the breeze he flings,
And still in fresher greenness springs,
By ministry of sun and rain,
Content his daily growth to gain.

Rejoice and be at ease, O Heart!
Shalt thou receive a poorer part?
Fret not thyself, but ponder thou
The lesson of the bird and bough;
Content in simple faith, as they,
To grow a little every day.

Customs of the Chinese.

Miss Isabelle Longstreet writes of having been entertained in a Chinese house of the better class. This was of course before the Chinese outbreak:

"Where do you suppose they received us—the two wives of this gentleman? The women had no parlor, the public rooms of the house are only for the men; so I was ushered into one of their bedrooms. The women were dressed in gorgeous gowns of embroidered silk. Their children were lovely. They urged us to stay to supper and we did so. The food was deliciously cooked. Don't you believe half you see about the hideous ways of the Chinese people. Yet, in some respects they are very low. One of these wives was a great opium fiend, and could not refrain from her drug even during our call. She lay down to smoke it, and the room soon became fairly blue with smoke of a most sickening odor. Poor soul, she had no society, no pleasure of any kind save only this.

"The draperies and hangings from the ceiling, cushions, chairs, etc., were very elegant. The woodwork was carved most beautifully. A few days before they had had a feast in honor of a daughter who was to leave home to be married, but she, poor girl, was shut up in her room all the time, not even being permitted a bite of the goodies. She had not of course seen her intended. The look of sorrow which all girls are expected to put on must have been very real in her case. Now, as soon as she went to the home of the groom's parents there was another feast there. Then the young man and woman went through a form of worshipping heaven and earth, and especially their ancestors and the older members of their family. Then the bride goes to her room and sits on the bed with her little feet sticking over the side, perfectly quiet and silent. The guests come and look at her and especially they comment on the

size of her feet. Isn't it an awful ordeal?"
—Message and Deaconess Advocate.

The Letter From Home.

"I feel as though I had met a whole roomful of my old friends," said the little girl who is trying, in spite of homesickness, to make her own way in the city. "I've just had a letter from Aunt Louise. It isn't filled with her own aches and pains and trials and troubles. The home news is all here, but there isn't one selfish, whining word.

"She writes eight pages. See! She's mentioned most of the people and places I'm interested in, and told me dozens of things I wanted to hear about. I don't mean to say they're important things; but it is nice to know the name of Cousin Carrie's baby and to learn that a Mayo is taking music lessons, and to have a description of the new minister's family, and even to hear that they have laid a new sidewalk over the muddy place above the postoffice!

"Gossip? Perhaps it is but it isn't mean gossip. I wouldn't hesitate to show it to any one who is mentioned here. And it makes me feel as though I'd made a visit home, and found that I wasn't forgotten.

"I know how Aunt Louise does it. She makes a list of the people we know, and when the time comes to write, she just looks at the list, to make sure she hasn't left any one out. She says she doesn't pretend to be a letter writer, but her letters do me lots of good, for all that. Little things look large when one's away from home and everything is news!"

Perhaps there is a hint here for young people—and older ones—who profess that they would be glad to write to absent friends if they only knew what to say."—Youth's Companion.

Poverty of American Colleges

In the United States are no less than twenty colleges, each having an income-producing property of at least \$1,000,000. Among these are our two oldest colleges—Harvard, which has more than \$10,000,000, and Yale, which has about \$5,000,000. Columbia has an amount of property, largely real, that brings an annual revenue of at least \$425,000. Cornell has about \$6,000,000, the University of Chicago has \$8,000,000 or more, and Johns Hopkins has \$3,000,000. The Northwestern University also has \$3,000,000, and the University of Pennsylvania somewhat more than \$2,500,000; Wesleyan University of Middletown, Conn., has more than \$1,000,000, as also has Amherst, as well as Boston University; Rochester University has about \$1,200,000; Tulane University of Louisiana is to be placed above the million mark, as also are Western Reserve University of Ohio and Brown University of Rhode Island. Sev-

eral State universities are possessed of either funds or an income insured by the State representing property of at least \$1,000,000. Among the wealthier of these universities are those of California, of Michigan, of Wisconsin and of Minnesota.

In the United States there are about four hundred colleges reporting more or less fully to the National Bureau of Education. If, therefore, the number of colleges possessed of more than \$1,000,000 each is so small, it is evident that the vast majority of our colleges are poor.—C. F. Thwing, in "Boston Transcript."

How to Write Good Letters.

"I like to get letters, but not to write them," is a common remark, but is that obeying the Golden Rule? By all the help and comfort, by the pleasure and profit that have come to us through others' letters, we are bound to show our good will at least, by doing our share of writing. One cannot become proficient in this art in a month or a year. Therefore, young people should begin early and practice continuously. Absent brothers and sisters should write to younger ones at home, and encourage the children to reply. In the constant exercise of the gift and grace of letter writing, let this swarm of bees settle upon the page, and there will be honey in the thought-hive, and help in the letter.

Be natural. Put yourself into your letters. Let there be individuality without imitation. Be what you admire, and utter yourself.

Be prompt. Don't make such a prodigious undertaking of it, that you must wait for hours at command. Write as soon as possible, and it will save endless apologies.

Be kind. Don't write what will wound or worry. Leave out needless accounts of annoyances, which may have passed away by the time they bring their first pain to the reader. Why trouble another with passing frets?

Be thoughtful. Answer questions; refer to the letter received. A little oversight or inadvertence may be magnified or misunderstood at the other end of the line. Respond to expressions of affection. The recoil of confidence is painful. Don't be afraid to let the heart speak. Its overflow is refreshing. Do these things, and the receiver will exclaim, "Blessed be letters."—Julia H. Johnston, in New York Observer.

The element of the unexpected which characterizes Irish fun crops out in other places beside the court-room. It may be an old story, but it is as perennial as its subject, of the priest who preached a sermon on "Grace." "An' me brethren," he said in conclusion, "if ye have wan spark av heavenly grace wather it, wather it continually!"—Selected.

I put my name
on my lamp-
chimneys. I'm
not ashamed of
them.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

As we follow our Lord's example, so, too, there must be present to us, if we are abiding in Him, the one aim that runs through all his following—the one desire to please him, to please him with all our strength.

Before this earth can become a paradise every life must be such as would be at home in a paradise.

Depressed and Nervous from Excessive Smoking and Drinking

Horsford's Acid Phosphate, a most valuable remedy for relieving the immediate ill effects of excessive smoking or drinking. It cures the heavy, dull headache, depression and languor, and induces restful sleep.

The divine wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it.—Robertson.

The chief end of Sabbath-school work is salvation of souls. To this end every force should be bent and strained. God's part of the work is done. Our part should be done, and done at once.

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BE OF GOOD CHEER.

No matter what occurs, keep up your courage. The man of hope is the man of valor. Never borrow trouble. If it is in the future, it will come soon enough. The burden of calamity you dread may never come; and if it should come, it will find you better able to meet and bear it than you are today.

As your days, so shall your strength be. Sufficient unto the day is the evil thereof. The life and words of Jesus and Paul furnish some apt and forceful illustrations of the uplifting, sustaining power of a joyous, loving hope. On the eve of his crucifixion, when the clouds were black and threatening, Jesus comforted his disciples with those ever-memorable words, "Let not your heart be troubled. * * * In the world ye shall have tribulation; but be of good cheer; I have overcome the world." And Paul, in prison awaiting death, cheered his fellow-Christians on to a life of heroic endurance by the inspiring exhortation, "Rejoice evermore; and again I say rejoice." Christianity is a religion of hope. When we enter upon the new life we are begotten again unto a lively or living hope by the resurrection of Christ from the dead. Hope, says one, gives sanity and good health; it doubles the value of food and sleep lightens every care, and gives the heart courage for all its tasks. Hope on. Hope ever.—Christian Outlook.

Hudson Taylor, the missionary, had a talk with a young Christian who thought he ought to know more about Christ before doing any church work.

"Well," said Mr. Taylor, "I have a question to ask you: When you light a candle, do you light it to make the candle more comfortable?"

"Certainly not" said the other, "but in order that it may give more light."

"When does it first become useful—when it is half-burned down?"

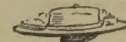
"No, as soon as I light it."

"Very well," said the missionary, promptly; "go thou and do likewise; begin at once."—Sunday-school Advocate.

Skill to do comes by doing, knowledge comes by eyes always open and working hands; there is no knowledge that is not power.—Ralph Waldo Emerson.

GOOD LIVING

Quite often results in bad health, because what is termed "good living" is usually the gratification of the palate without reference to the nutrition of the body. When the good liver is a business man



and rises from a full meal to plunge at once into work requiring mental effort the result is almost sure to be disastrous, because digestion draws upon the same nervous forces which are employed in thought. In time the stomach becomes diseased, the processes of digestion and nutrition are imperfectly performed and there is a physical breakdown.

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"I wish to say to the world that Dr. Pierce's Golden Medical Discovery has proved a great blessing to me," writes Mrs. Ellen E. Bacon, of Shutesbury, Franklin Co., Mass. "Prior to September, 1897, I had doctored for my stomach trouble for several years, going through a course of treatment without any real benefit. In September, 1896, I had very sick spells and grew worse; could eat but little. I commenced in September, 1897, to take Dr. Pierce's medicine, and in a short time I could eat and work. I have gained twenty pounds in two months."

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Decay of Christianity.

In every age since the gospel was first preached there has been complaint of the decay of Christianity. In every age men have declared that the inner substance of religion has vanished, leaving only an empty husk of profession. In every age the charities of the gospel have been spoken of as about to take their flight from an unworthy world, and the nominally Christian peoples as no better than white-washed heathen. The gulf between profession and practice has been declared to have grown impassable, and the hope of growth into better things has been treated as a delusion. But Christendom still holds together, by virtue of what it has of Christian principle to serve it as salt. And men and women still live heroic lives and die joyful deaths for the sake of him who lived and died for us. For the cheerless prophets who tell us that the worst age is our own would need omniscience to speak with the confidence they use in judging the character of their own time or any time. And if they had omniscience it would teach them charity.—Sunday-school Times.

Little Sins.

You need not break the glasses of a telescope or coat them over with paint in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave it in one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our conscience, as the numberless petty faults which we are all the while committing—Henry Ward Beecher.

"The building of the perfect man is the noblest work that can go on in the world. * * * It is the very crown of God's creation."

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- 20 bars Fels Naptha Soap.
- 8 pkgs. Grape Nuts.
- 4 dozen oval Hotel Castle Soap.
- 11 large bottles choice Tomato Catsup.
- 20 bars Frank Siddall's Soap.
- 1 pail Anchovies in brine.
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